





## MIND AND MATTER.

### Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disseminated intelligence over the physical organization of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirit communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through the mediumship of Alfred James, Sept. 13; M. S., 32, and taken down by the editor of MIND AND MATTER.

**GOOD AFTERNOON.**—This thing called death seems very natural to me. In fact I find I have a living form that almost corresponds with the one I never experienced. It is a light, about what I have, in a mortal form. I know something of the spiritual phenomena when here, but in reality never gave it much study. Here where I am now I associate with precisely those characters that in mortal life were called my relatives, friends and acquaintances. In fact this spirit has led me to many things as I have never in life. I find very little if any change. I only realize one thing, and that is a slight change or condition of form, all else seems to be very much like a mortal life.

I do not understand my way clearly if I do not realize more of a change than I have so far done. I cannot say that I admire spirit life.

There are some things that have been said to me by those who are happier than I am, about some kind of attraction that will draw out and fade away from me, and they have also said that by coming here to me they would be able to make the way plain to me. If I could obtain a little advice here on the mortal side it would help me to advance more rapidly spiritually.

My name was

RUFUS WHITTON,  
Augusta, Maine.

The advice asked for was given, and gratefully received.

**GOOD DAY, SIR.**—There is no other way to do in coming back here to-day but to introduce myself. Welcome or unwelcome, I follow the way of a power I do not and cannot comprehend. I was not born in this mortal life—with all its varied experiences, but I cannot say that spiritually I understand much.

The man that travels too much in one marked out way of thought on spiritual questions will find himself in the spirit-life like the preceding speaker, who has lost the knowledge of the meaning of knowledge in the way of truth, until he has thrown off all mortal prejudices and biased opinions. A man after living in a mortal state as long as I did finds it much more difficult to get rid of his religious opinions than of any other erroneous effect that comes from the life of the mortal. The more he comes so ingrained in the spirit-life, the more indubitably impressed there that long, dark and tortuous is their way before they emerge into the true knowledge of the life eternal. If each and every individual could be placed upon the proper basis for spiritual existence, we would have no more become extinct upon the mortal plain, because even in the outgrowth of obsession by evil disposed spirits, who in every way that is possible for them, through earthly attraction, to force an entrance into mortal minds, do so to gratify their low and earthly desires.

I hardly think this communication will be received by my relatives and friends, but if it has the effect of making one person think and act, I shall be amply repaid in spirit. Sign me,

JOSEPH SKINNER,  
Summer st., Lynn, Mass.

It is like a mountain weight on my head. Where am I? I died of softening of the brain. You have lifted that weight right off me. He alludes to the explanation I gave him of his life condition. I have come back again when I came here. I know not how long I have been here. I know that there has been ever since I died a great lease or relief from that terrible weight on my head. It seemed to me so shadowy, vague and like a dream, but yet it was a pleasant one, for there was no pain there. "He has come back and looking surprisingly at this very vacant air, he said: 'What is this? I see them right there. Oh! I know them all. Can this be real or is it a dream? I'm weak now. Yes, there is a spiritual existence! (He then sank back as exhausted, and we know he would do all he could to avert his fate.) "He then sank back as exhausted, and we know he would do all he could to avert his fate. George, grandfather, Daniel. Oh! I see them—oh! I see them all. I'm going to them—good-bye.

GEORGE WEBB,  
Lexington, Ky.

"Wild Cat" said this spirit had been brought to the circle of his friends to wake him up, from a lethargy that had him in a hollow, all-absorbing he had passed to spirit life. How full of instruction such experiences as these afford as to the relations existing between the material life and that spirit life that awaits all animated nature!

**GOOD AFTERNOON, SIR.**—Few men in this life had a more determined will than myself. Difficulties never discouraged me, for I always believed in that motto: "Where there's a will there's a way." Many years had come and gone since I entered this mortal life, but I am glad to come back here to say a word about this great Republic, which I had the honor of helping to establish. Although you are now surrounded by corruption and political intrigue, yet I know, in looking upon the scene, that there is a spirit still pure. There are enough of noble souls yet living in this generation to keep the altar fires of true liberty burning brightly. But every care should be taken to avoid strife and war. Military glory has many ardent followers in this mortal life, but if you could see the sad condition the people in the spirit world would do all they could to avert this great evil. War sends men to the spirit life totally unprepared and as a natural consequence they come back here to stimulate mortals and make them seek a military life, if possible.

I was acquainted with your father and have met him in spirit. He is in the principality through him I am here to-day.

I do not know that I wish to say anything to those who have descended from me. The most of them are very worldly and prejudiced in their views.

CAPTAIN JOSEPH RICHARDSON,  
Valley Forge, Pa.

At a materializing seance given by Mr. James, two evenings before, the face of a man appeared at the aperture of the cabinet and called me to him. I could see his features distinctly, and positively know it was not the medium or any confederate of the medium. The form was that of a powerful man, apparently in the prime of life. I could not tell him his name, but when told me his name, Capt. Joseph Richardson, of Valley Forge. He said nothing about intending to communicate with me. I had some knowledge of Capt. Richardson, although I thought he died before he was born. His name was Jacob, not Joseph. When the discrepancy was pointed out, he said his two sons, Morris and Isaac, who were men of mature years when I first remember them as neighbors of our family. I have heard them both speak of their father as a man of great force of character and a possessor of unusual physical strength and power of endurance. His wife, Mrs. Richardson, between whom and his two sons there was the most friendly feeling throughout their protracted lives, for they lived neighbors until they were old men.

Capt. Richardson was the favorite and intimate trusted secret of Washington. Washington and performed some of the most hazardous and important enterprises of the spirit service of that great American Commander. I have some reasons to think that he was the Harvey Birch of J. Fennimore Cooper's "Spy."

This sort of spirit identity is most absolute to me, it is wholly inexplicable upon any theory, other than that of the actual spirit presence of this old hero of the Revolution.

J. M. ROBERTS.

The Camp-meeting of the Spiritualists' and Liberalists' Association of Maine, held in Buswell's Grove, Etna, Maine, closed Sunday, September 7th. Throughout the entire meeting there was a large attendance and very perfect order, in particular. The association is now permanently established, and has elected the following named officers: President, Cyrus Chase, Monroe; Vice-

President, C. B. Williams, Stetson; Secretary, G. D. Jenneritt, Saugerville; Treasurer, D. B. Bushnell, Etna; Business Committee for the ensuing year: A. J. Farmer, Charleston; A. Rigby, Oldtown; L. W. L. Chase, Exeter.

The SPIRITUALISTS will hold a third meeting at the Nesheiming Falls Grove—the old camp-ground—on to-morrow, Sunday, Sept. 21, at 10:45 A. M. and 3 P. M. The trains will run to suit these hours from Philadelphia and Trenton. Dr. T. B. Taylor, Professor of Anthropology in the Philadelphia College of Physicians and Surgeons, and Dr. M. Roberts, Esq., the able and talented editor of MIND AND MATTER, will address the people. A rich treat may be expected from two able exponents of the spiritual philosophy. Don't fail to hear them. Interesting and important topics will be discussed.

S. P. KASE, Chairman.

The Northern Wisconsin Spiritual Conference will hold a three days' meeting in Spiritual Hall, Omro, Sept. 26, 27, and 28. Speakers—Dr. D. B. Bushnell, Dr. M. Roberts, Dr. A. J. Farmer, Dr. T. B. Taylor, Dr. M. C. Phillips, Dr. W. L. Chase, Exeter, etc. The picture represents, in most beautiful and fascinating Allegory, a brother and sister as little orphan voyagers on the "River of Life," their boat in "angry waters," nearing the brink of a fearful cataract shadowed by drowning rocks, while the spirit father and mother hover near with outstretched arms to guide their boat through the dangerous waters to a place of safety. In conception and execution this picture is a rare gem of art, and worthy of the distinguished Artist—medium through whom it was given to us.

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Size of sheet, 22 by 28 inches, Engraved surface, about 14 by 20 inches.

"The Curfew Tells the Knell of Parting Day."

This wood cut but faintly outlines and suggests the charming beauties of the picture we furnish.



Copyright 1874 by Joseph John.

### THE HOMEWARD CURFEW

The picture here published is every way the best in the world, the world is darkness and the

"Now follows the glimmering landscape on the right."

An Illustration of the first lines in Gray's Elegy. Designed and Painted by Joseph John

Many competent judges consider this The Master Work of the distinguished Artist. Medium. In successful combination of Rural Scenery and exalted Poetic sentiment it has certainly never been excelled by brush of American Art. Stein-copied in black and two tints in a high style of that art, by the well known, and Eminent German Artist THEODORE H. LEIBLER. This form of reproduction in art is peculiarly well adapted to this subject—in some respects the best effects are secured by it.

Size of Sheet 22x28 inches. Tinted surface 17x21 inches.

While these pictures interest and fascinate children and youth, they successfully meet the demands of cultured minds, rendering them fit for either the nursery or parlor of the cottage or palace, and the portfolio or gallery of the connoisseur in Art. As these works are of different shapes the painful monotony often observed in too many matched works on the wall is happily obviated.

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TERMS OF SUBSCRIPTION:

To mail subscribers, \$2.15 per annum; \$1

## Original Poetry.

For Mind and Matter.

## A POEM.

By Mrs. M. ALBEE.

I sat alone in my chamber,  
With only a book for my rest,  
With only a love of an angel,  
For my quiet evening guest.

And we talked of the days that were fleeting,  
Of the days that had flown far away,  
And of that angelic greeting.

When the veil should be drawn away.

And we talked of the face that was hidden  
Beneath the cold coffin lid,  
Or the joys that vanished unbidden.

When they said that our baby was dead.

And we talked of the garments that we folded

Away so snug and so warm,

That we wrought in the silence of evening.

Here we knew of the incoming storm.

And we talked of the little brown cottage

That stood at the foot of the hill,

And the murmuring music of waters,

As it rose from the sparkling rill.

And oh, how we talked on in silence,

Of death, the grave, and the shroud,

And how little we were ever knowing.

How soon will come the dark cloud.

How soon just over the threshold.

Will sorrow and trouble appear,

And the cloud with its silver lining,

Droop low with its fast falling tear.

And oh, how we talked of that meeting,

When all tears should be wiped away,

In the home just over the way.

And as we talked the morning

Stole in with its golden light,

And the angel passed from my vision,

With its spotless robes of white.

Derby Line, Vt.

(SELECTED.)

## OVER THE RIVER.

By N. A. V. PRIEST.

Over the river they beckon me.

Loved ones who've crossed to the farther side;

The gleam of their snowy robes I see;

But their voices are still on the sounding tide;

There's a wealth of sunlight of sunny gold,

A bright reflection of heaven's own blue;

He crossed in the twilight gray and gold,

And the pale mist hid from mortal view.

We saw not the angels that met him there;

The gates of the city could not see;

Over the river, over the river,

My brother stands waiting to welcome me.

Over the river the boatman pale

Carried another, the household pot;

Her brother, the little one, the little pale—

Darling Minnie! I see her yet.

She stood on her bosom her dimpled hands,

And fearlessly entered the phantom bark,

And fearlessly entered the phantom bark,

We left it glide from the silver sands,

And all our sunshine grew strangely dark.

We know she is safe on the farther side;

Where all theransomed and angels be;

Over the river, the mystic river,

My child's lot is waiting for me.

They watch, and beckon, and wait for me.

For home return from those quiet shores,

Who cross with the beaten road and pace;

We have crossed, and we have crossed,

And catch a gleam of the snowy sail,

And to they have passed from our yearning hearts,

They cross the stream and are gone for ay.

We may not under the veil apart;

That love from the gates of day;

We may not know their backs no more;

May sail with us over their stormy sea;

Yet somehow, I know, on the unseen shore

They watch, and beckon, and wait for me.

And I sit and think, when the sunset's gold

Is flushing river, and hill, and town,

I long to be with the other child.

And I sit to the sound of the boatman's oar,

I shall watch for the gleam of the moon,

I shall wait to be in the glade, the strand,

I shall pass from sight with the boatman pale

To the better shore of the spirit land.

To the better shore of the spirit land,

I shall know the secret of the stars before,

And joyfully sweet will the meeting be,

When over the river, the peaceful river,

The angel of death shall carry me.

The different world was the author of the above

beautiful poem have felt could he or she have known

how near were those "quiet shores" and how easy

the passage to afford.—Ed.]

## ABOUT JERUSALEM AND THE BIBLE.

Written for Mind and Matter.

The sources of information and knowledge respecting ancient Jerusalem are scanty, the works of Josephus and the Bible seem to be the main reliance, the Greek and Latin writers scarcely mentioning the name.

The name must have been very great, for Rev. Dr. Johnson says, "After a sojourn of twenty-five years in Palestine, my own decided impression is, no man on earth knows anything of what it was, or can find anything about it as described by Josephus."

Josiah x. is the first mention of Jerusalem in the Bible, and from the time David made it the Capital for his people to the first noted change, is the revolt of the ten tribes, with Judah its owner. It was taken by Shishak, King of Egypt, 971 B. C. Jehoash, King of Israel, pillaged it, but afterwards it was enlarged and made more spacious. In 705 B. C. when, through the power and influence of Cyrus, King of Persia, the Jews were permitted to return to Jerusalem and rebuild their temple. From this time to that of Alexander the Great, 332 B. C. Jerusalem seems to have presented a picture to the world, as did Ptolemy, King of Egypt, became master, when in 198 B. C. Antiochus the great King of Syria, became master, and till 143 B. C. the Maccabees were in possession, the garrison remaining in the hands of the Syrians.

The Romans, in 63 B. C., took and razed the city, in 62 B. C., after slaying 30,000 of the people. The Jews revolted in Roman tyranny A. D. 66, gaining a victory lasting four years, until Titus, by one of the most terrible, horrible sieges recorded in any history, placed the city again under Roman rule. In A. D. 13, the Jews again took the city, the Emperor Hadrian, who had been a terrible terror to the Jews, forbidding them to approach the city under the pain of death, which edict continued until the time of Julian, who permitted their return A. D. 362, but the death of Julian changed this by other rulers to once a year, only for them to enter the city again.

The Persians stormed it, in 610, and in 637 it passed into the hands of the Mohammedans, and by them was held until 1073, when the Turks became masters. In 1099, the Crusaders took the city, after a terrible conflict, keeping it 12 years, when they took it, restoring it to the Christians in 1299 by treaty. And yet, two years after this, the Mohammedan Arabs became masters, restoring it after a rule of four years. In 1244 the Korasimites took the city by storm, when, in 1260, the Ottomans took it, and held it until 1516, when the change has been slight in importance.

The assertion that the Jews are God's chosen people, and Jerusalem set apart for his worship, seems, to common sense and reason, all bold and nonsense, when contrasted with his continuous anger for 10 years against Israel in the New Testament. And that it is forever true, according to Jeremiah xix. 14—coupled with the fact that no protection has been given to "his chosen people," or city, in allowing it to pass into the hands of enemies so many times, and yet continues in such hands to this time, 1870, as also the enslavement and dispersion of this "chosen people" over nearly all the earth.

The "ten plagues" visited upon Egypt for the Jews' special benefit, and the hardening of "Pharaoh" nine times, that God might smite and eat Egypt of the earth, as also in teaching the Jews to "wander" primitively, and by the way of the desert, 40 years, while he also hates his own children before they are born, in Romans ix, 11 to 14; and, if

the Bible is God's word, the thought is unreasonable and inconsistent that a Chinese, Indian, Persian, or any people of another language have first to learn Greek or English, in order to know how God talks, or know that God and Christians damn all the rest of the world, heathen and infidels." Such things are awful to think of, and are rank poison, as also an insult to Truth and all judicious, right reasoning.

Prior to 200 B. C., but little can be gleaned, and that fragmentary, respecting the Bible, called at first "The Law," the "Law and the Prophets," and "The Prophets and another book," &c., &c., the number varying with their grouping—the Jews not agreeing among themselves, and the Alexandrine translators not agreeing with the Jews. Hence, for over 3,500 years, writings of widely different dates are placed together.

At a time when it had been made to place the historical first; then the prophetic, up to about 400 B. C.; the author of Solomon following the "devotional" and closing with the lesser prophets, so-called—the whole having passed through many hands, and being revised without the MSS. existing before the invention of printing being "greatly abbreviated with many omissions by ignorant scribes," says his-

torian of the papyrus. Ammonius, in the Third Century, "having broken up the texts then existing into hundreds of sections, nearly all manuscripts after the Fifth Century had this arrangement." The MSS. of the New Testament, being made by Cardinal Hugo and Eusebius in the Thirteenth Century, the verses in later years.

The letters of Paul varied greatly. The first-mentioned being to Timothy, Titus, Philemon and the last four chapters of Hebrew. An Alexandrine copy of the New Testament, to Charles the First, "The New Testament and another book," &c., &c., the number varying with their grouping—the Jews not agreeing among themselves, and the Alexandrine translators not agreeing with the Jews. Hence, for over 3,500 years, writings of widely different dates are placed together.

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At a time when it had been made to place the historical first; then the prophetic, up to about 400 B. C.; the author of Solomon following the "devotional" and closing with the lesser prophets, so-called—the whole having passed through many hands, and being revised without the MSS. existing before the invention of printing being "greatly abbreviated with many omissions by ignorant scribes," says his-

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